The Missionary Herald

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A Concert of Prayer for the American Board

THE COMMISSION ON MISSIONS has issued a call to the Congregational churches to set apart Sunday, June 19, and the days of that week as a period of special prayer for the American Board. The facts leading to this unusual action, as indicated in the call, are the physical and moral distress of the world, the readiness of many peoples for the Gospel, the demands of Christian Internationalism, together with the Board's inability, through lack of money and men, to meet its new obligations and opportunities. This suggestion, which arose quite apart from Board circles, is so timely that we welcome it with deep gratitude. We join in the request that the churches in their public worship and the friends of the Board in their private devotions unite in earnest intercession for the saving of their foreign enterprise from serious retrenchment. The situation confronting the Board, especially in the matter of the huge impending debt, can and will be changed if we seek to learn and to do the will of God. "Pray ye the Lord of the harvest." There IS a harvest — who in these days can doubt it? There is a LORD of the harvest — who has found him to fail? If we do our part by prayer and effort the workers and the money will be forthcoming and the harvest will be gathered in. By all means let us give earnest heed to this call.

Los Angeles Calls

BEFORE another issue of the *Missionary Herald* reaches its readers, the National Council and the Congregational Benevolent Societies will have begun their biennial joint meeting at Los Angeles (July 1–9). It bids fair to be an epochal meeting. Questions big and serious press for consideration. Denominational principles and policies will be discussed. Tendencies will be checked up to see whither they are leading, and it is likely the delegates will be repeatedly polled to learn how those whom they represent stand with relation to these tendencies.

It will be an altogether healthy and clarifying procedure thus to challenge and measure present-day Congregationalism. Are we pure independents in our ecclesiastical organization; each church and ultimately each individual simply doing that which is right in his own eyes? Or have we a constraint of fellowship which to some degree binds us to coöperation in our activities? Is it possible for us as a denomination to formulate a program, to determine a policy, and to apportion a share; by duly appointed and accredited representatives to inaugurate a common enterprise and to appeal for its support? Or are we to depend upon independent and unrelated boards and societies offering themselves as agencies for outreaching, each pressing upon the churches separately and individually its particular call for help? And are these societies to make their plans and to undertake their obligations with neither check nor stimulus from any expression of denominational aim, and with no other leadership than the pressing call from the fields and the memory of last year's income; truly an unmatched pair and hard to drive in double harness?

It is high time that as an ecclesiastical body we considered ourselves to see what we really are, and what we mean to be, and what we propose to do about it. There is room for difference of opinion and occasion for clear thinking and cogent debate; there ought to be time and place on the program to thresh matters out, and a truly representative and adequate attendance to give weight to the deliberations.

There have been great debates and momentous meetings in our denominational history. It is time for another formative utterance. Los Angeles may become memorable in Congregational history. Then those who stayed away will regret it ever more.

Getting Ready for Vacation

JUNE is the month in which we get ready for July and August; for vacation days; for closing houses; for breaking off work and getting away. There are numerous things to be seen to in June. In the midst of its rare and lovely days we must take care that preparations are made for the interruption of July and August. In church, as in the home, it is characteristically the closing down month. The routine hasn't quite stopped, but it is planning to stop; or at least to slacken to a mid-summer pace. If there is anything pressing to be done in the church, we must get at it in June, before the break comes.

This being so, and understood of us all, suffer a word of reminder as to missionary gifts. Pastors and church treasurers, you will not start off on vacation, will you, before you have seen to it that accumulated church offerings are duly forwarded to missionary society treasurers? The American Board's fiscal year closes August 31, and it will need every dollar that may legitimately come to it. We earnestly hope that no money that was given for benevolences will be left over the summer in church treasuries or church bank deposits. Let them be distributed to date, for June marks the ending of the first half of the calendar year.

And if a church offering has been for any cause delayed, may it not be put through with energy and devotion in the month of fixing things up for the summer? Or a personal gift that

has been in mind, but so far not made? Doubly welcome will it be in this month of June, before friends and supporters scatter for vacation days. Surely we shall all enjoy our rest time better if we have squared up our obligations and our generous purposes before we break away from the common round of life.

The Far East Aboil

OUR missionaries get accustomed to disturbed conditions. For the most part, they dwell continually in the midst of disorders, conflicts, threatened revolutions. Political and social affairs in the lands where they are at work are so uniformly uneasy that they are forced to move in disregard of current events. So that, when they do emphasize untoward situations and indicate any alarm at the trend of things, we are compelled to believe the outlook to be bad indeed. From the three great mission fields of the Far East—India, China, and Japan—our correspondents now write of prevailing and portentous discontent. Conditions of life are hard, and easily provoke dissatisfaction with the powers that be. The agitator is abroad, noisy and arrogant. Attitudes of hate and suspicion are becoming more general and are being stimulated. There is an uneasy feeling that something is going to happen, something violent and upsetting. The missionaries record their sense of instability; their position is somewhat like that of the Italian peasants cultivating their fields on the side of Vesuvius. In India, it is said that the mutterings of revolt are not silenced by the political reforms that are being instituted, and that though the challenge to non-coöperation may provoke more talk than action, there is a very widespread and seething antipathy to the government and to all the forces and measures by which foreign influence is maintained in the land. Officials are anxious; tempers are tense and near to explosion; the air is heavy with forebodings. Only a firm hand holds down the lid, and it is a question whether that hand will slip or the lid will break.

A keen observer in Japan writes of the tremendous unrest in all circles—laborers, students, politicians; and the Buddhists are now clamoring that the suffrage be given to educational and religious leaders. The militarists are getting hard hit by the newspapers, but continue to stand pat. Evidently America's course as regards international affairs has given them a new argument and added strength. But the opposition does not recede. It breaks out in speeches, in the press, and in private talk. "There will be something doing here in the next five or ten years."

From Southern China comes this startling lament: "As we look over the political conditions of China today, our hearts are sick. Conditions are very hard for the common people. Their oppressors seem to have no mercy. Probably the very worst offenders against justice and mercy are their own gentry and local heads of villages. The people are in despair. They say that they can only call on brigands to defend them from their oppressors. This fall one village actually called in brigands to help them attack their own village head. They are coming to feel common cause with the outlaws who are defying the government.

"Meanwhile the cost of living rises higher and higher, and the fuel for a mighty Bolshevist movement in China is daily being gathered. Officers of the army, the civil officials, and local gentry continue to pour oil on the mass, and all that is needed is the match. Opium is rampant everywhere. Gambling is the pastime of high and low. Vice stalks abroad. A post-war carnival of debauchery seems to be sweeping over us."

It makes the heart both ache and tremble to contemplate these situations from which one-half the population of the world is today struggling to escape. How futile as well as how unchristian it is for America to think

of securing peace and prosperity for herself with Europe at odds and with Asia so agog. A troubled world confronts us, and the Far East must also be reckoned with.

Christianity Makes for High-Heartedness

WHAT a boon for the troubled spirit is our Christian religion! And not alone by its inner ministry to faith, but as well by the object-lessons of its power to transform life and conduct. The very missionary quoted above as reporting the distressful condition of China's affairs and the alarming outlook, cannot close his letter without reflecting the joy of his heart and the fresh courage that has come to him from what he has seen of the redeeming power of the gospel.

He had just returned home from a tour of some weeks through the country field of his station in Fukien Province, and was full of the good work being done in church and school. These are some of the samples he recounts:—

"One man who lives in a heathen village where Christian work began only two years ago bore witness to the power of the gospel to change the condition of women. 'Why,' he said, 'the changed attitude in this village alone is marvelous.' At another place four generations were baptized one day, the great-grandmother holding the little baby boy. This was in their own beautiful Chinese home, which they freely give to the uses of the church and the Christian school. The father, who is a wealthy man and was carried captive by bandits and redeemed at $1,300, is an earnest Christian. He carries his Bible and hymn book with him, and hires a sedan chair to carry him about the country. His simple earnestness and deep interest in Christianity and the church are most heartening."

The world today presents a dark picture, but the Light shineth in the darkness. Blessed are they who comprehend it.

Seeing It Through

RAINS are reported from North China! And it is not raining raindrops, but silver nuggets and human lives! This means promise for the wheat crop, which ought to begin coming in from about the middle of June, and hope for the later and more staple crops of the fall, which are seeded in April. The Chinese farmer lives so close to his crop that a single failure in harvest often "breaks" him, while a good harvest can never quite be said to "make" him. In this awful hiatus between last year's double failure of both mid-summer and fall crops and this year's promise of harvest, friends of China in the United States have by their prompt generosity been able to save hundreds of thousands of lives. A steady stream of relief has flowed westward across the Pacific, a stream which, as the great ocean current brings warmth and balm to distant islands and continents, has warmed the hearts of men and women and children far away, and given them new hope and confidence and a great gratitude.

Ocean currents flow on perpetually, but this stream from the United States cannot sustain itself indefinitely. Should it stop? and When should it stop? It must of necessity stop, but it must not stop too soon! Since by our generosity we have succored these suffering people even to this present, we must continue to succor, and contrive means to bring them past their great crisis. This will be about the middle of June, when the golden kernel of the newly harvested wheat will be trampled out on the threshing floor, which has lain idle now through the period of two harvests. With the harvest will come the great adjustment, when men and women and children will be returning to their former more normal life, and any funds which may be in the hands of the Relief Committees at that time will be none too large to aid in this readjustment—in sending families home or to new country, in buying back pawned instruments

and tools, and in providing draft animals and seed. Now comes an importunate cable message telling of continued drought in Chihli, which prevents the usual spring crop in June and necessitates continued care of two million people in that province till the coming of the August crop. Let us "go strong" till August.

Our Missionary Muster

WE wish all our constituency could share the stimulus and the cheer that come to the officers of the American Board in the annual conference with newly appointed and prospective missionaries. For the seventeenth time such a gathering is to be held, this year from June 7 to 17. They will come from the East and the West, the North and the South, and through busy days of class talks, private interviews, sectional conferences, and social relaxations, ties of acquaintance and comradeship will be formed that will make for better understanding and a more loyal coöperation through all the years of missionary life. A serious and a purposeful company it is sure to be, but none the less a lively and high-hearted company. The Congregational House will brighten with their presence in its rooms and along its halls; will echo to their laughter and their chatter; will sober with the thought of their momentous adventure and rejoice over the great truth their purpose idealizes:—

> 'The earth is the Lord's and the fulness thereof,
> The world and they that dwell therein."

What the War Did for Our Balkan Mission

THE war literally shook to pieces the Balkan Mission. One of these pieces, Monastir Station, now floats the Serbian flag; another, Salonica Station, is now a part of Greece. The lines between Bulgaria, Serbia, and Greece are at present hard and fast; communication is not easy between these countries. But the mission planned to have an annual meeting again, and to assemble in Salonica the last of April, as the only place where all could meet without fear of suspicion. The desire of our mission is not to reflect too much the separatist nations of the Balkan States, but to be a symbol of the Balkan Federation which is to be, and for which all the missionaries are spiritually working.

Meanwhile each group is hard at work in its own territory. Mr. Brewster, writing from Salonica, declares, "We are in Greece and we want to stay here, and we wish to work henceforth among the Greeks." They can now get Bibles and Testaments of all kinds from Constantinople, which is a gratifying sign of advance. A lively colporter has been secured, who sets out on his trips with a cheery word, "I have shouldered this pack many times for earthly kings, but now I am going out with ammunition to fight for the King of kings." He sells Bibles in Greek, Hebrew, Judæo-Spanish, Turkish, Armenian, French, and a few in Serbian and Bulgarian. On the horizon of their plans looms a school, an American Board school for Greece, to be the center and inspiration of all the missionary work.

Who Shuts the Door Now?

THERE was a time when foreign missions had to face the hostility of the peoples to whom they went; when fanatic hate barred them out or ignorant conservatism fought against their advance. Those were the days of persecution, when foundations were being laid and confidence and respect were slowly won. It is a startling fact that today apprehensions as to missionary progress spring largely from the attitude of so-called Christian governments. It is not the peoples of non-Christian lands, so much as the Powers that have come to rule over them, that block the way.

The fear is that if France comes into control of Syria and Cilicia, she may crowd out all the evangelical mission work that America has established there during the last hundred years. Both in Angola and in Portu-

guese East Africa, of late, the adverse pressure of Government has been heavily felt by the missionaries of the American Board. Obstacles of different forms have been devised to hinder and defeat mission work. In Madagascar, in Nigeria, and to some extent even in Egypt, restrictions of the Powers in control have interfered with a strong Christian movement, lest it should disturb political peace and the smooth administration of government. In Serbia, also, oppressive rules and regulations have been promulgated that practically make impossible any freedom of missionary activity.

As a matter of fact, foreign missions today have a freer hand in China than they do in some countries under the rule of "Most Christian Governments." Here is one outstanding reason why an international organization of foreign mission boards, with the prestige and power that would come therewith, is necessary if we are to meet the changing conditions of our world's life.

Where the Hyphen Helps

WE hear with pleasure of a new society called the Japan-American Association of Kobe. Its single aim is the promotion of a friendly spirit between the two nations; and it has drawn into its membership certain groups of men who have had the experience of living in the United States or of traveling therein. On Monday night, December 20 (did they have the Pilgrim forefathers' day in mind?), sixty men had dinner together and, without definite program or plan of undertaking, in the after-dinner speaking many dwelt on how the two nations might be brought nearer together and the old friendly relations restored. A president was chosen, Mr. Shinkichi Tamura, and an executive committee of ten members. The development of lines of action is left to these officials.

At a time when the yellow press in both lands is doing its best to stir up strife, when California's attitude is goading to resentment the high-spirited Japanese, and when the governments of the two countries are engaged in serious discussion of the rights of each in the matter of Yap, we welcome with particular satisfaction this modest effort to ally the men of good will from both nations. If such friendly alliances could be multiplied, they would do much to allay charges of hostility and suspicion of unfair purpose which are now current on both sides of the Pacific.

All American missionaries in Japan ought to be *ex-officio* charter members of such organizations, for though they are unhyphenated in their Americanism, they are, so far as we know them, unqualified and outspoken friends of Japan. They see her faults and weaknesses as they do those of their own country; but they love both their native and their adopted countries, they believe in the peoples of both, they want to see them close and helpful friends; and they are doing their best to bind them together.

Brown in China

DESPITE the fears of American statesmen, American colleges and universities continue to form entangling alliances with foreign countries. The latest comer is Brown University, of Providence, R. I., who enters the list as proposing to establish, in connection with the Yangtzepoo Social Center of Shanghai College, a School of Sociology. Her announced budget calls for $20,000 for permanent equipment and $8,200 for annual expenses. The plan contemplates a staff of one Brown professor, a Chinese associate trained in America, and assistants for instruction; a sociological library, a museum, a department of research, and a bureau of extension work. Among the seven reasons why Brown goes in, listed in the leaflet issued by the Campaign Committee, is this trenchant question, "Can Brown afford to stay out?" Surely not! There is but one way to save this world, and that is not by holding off.

PRAGUE AND ITS BRIDGES OVER THE MOLDAU

"AWAY FROM ROME!"

By Mrs. J. S. PORTER, Prague, Czechoslovakia

"*PRYE OD RIMA!*" (Away from Rome!) The words have been uttered or written innumerable times during the past months! They represent a movement, a trend of thought, in Czechoslovakia.

A few months ago a young man left the Roman Catholic Church and became a Protestant. During the past days, his father, then his brother, and at last his mother have left that church. "And we could never imagine *mother* as being anything but a Roman Catholic," said he. This illustrates what has been going on.

Just how many have come out of the Roman Catholic Church we do not know. But granted that during these last weeks and days before the census closed one million did this, that number means only one-twelfth or less of the total population of Czechoslovakia. And the greater part of this million has not left Catholicism. They have left only the Roman part of it, that is, they do not acknowledge the Pope, they hold services in the vernacular, and their priests may marry.

Such have formed themselves into what is called the Czechoslovak National Church, but many also have joined Protestant churches; and very many are "without faith," that is, they belong to no church at all.

Naturally, compared with the people, few priests have left the Roman Catholic Church, where they are supported in part by the state, where they have the use of well-appointed houses, where there are cloisters richly endowed, and great estates and properties. To cut one's self off from all this means much. In some cases an entire church, with its priest, has gone over to the "Czechoslovak National." That means that there is still a church building in which to worship. But such instances are rare.

A young man calling here the other day has just had occasion to visit one of the principal priests of the Czechoslovak National Church. He observed

that the study table was heaped high with mail; letters, he was told, asking for a priest here, for another there, for a baptism in this place, for a funeral service in that; there were urgent requests for everything a church could need.

Out in Eastern Bohemia, a member of our staff has been laboring with one of these "National Church" priests. He told him of conversion and a new heart; of the joys of a new life in Christ Jesus. All this the priest could hardly understand, but he was interested in the Bible loaned him; so much so that he showed it to his people in church, with the result that twenty-four said they also would like Bibles. This morning's mail brought the actual order for twenty-two Bibles from this Czechoslovak National Church, also for six copies of the book, "Labyrint Sveta" ("The Labyrinth of the World"), wherein Commenius speaks of "going out having nothing." "Just what we have done!" say the priests who have left the Romish Church, with her rich possessions.

How difficult it is for this Czechoslovak National Church to meet the demands upon it was shown the other day. A man in a little city near —— had died, and what to do about the funeral was the problem. They sent far and near for a priest of their own church to conduct the services, but no priest was to be had; and so, in desperation, they asked our Preacher A. if he would conduct them. He consented.

On the afternoon appointed, Preacher A. found the people greatly excited. The chapel was locked, so that the bell could not be rung!

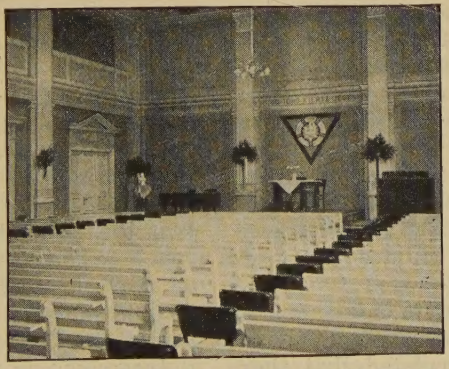
ONE OF PRAGUE'S MAIN STREETS

THE OLD CASTLE OF NACHOD

Founded in 1254 by a Bohemian nobleman named Hrom. Nachod, a city of 10,000 people, has many spinning mills, weaving mills, bleacheries, spinning schools, etc. About 1870 a revival began among the weavers here and Nachod organized a free congregation. Under the Board's missionary, Dr. Clark, a church was established and is doing good work today

Another funeral, a Roman Catholic, was to precede this one, and if the bell was rung for that, at any cost, even to breaking into the chapel, it *must* be rung for this also, said they.

Fortunately the Roman Catholic priest thought best to omit the usual ringing, on this particular occasion, and so the threatened collision was averted. The cemetery was crowded with people waiting to hear and see what would be done at this extraordinary funeral. The singers, among whom were professors and teachers, sang real gospel songs; and the preacher gave them a real gospel message, breaking the bread of life to hungry souls that Sabbath afternoon.



A CORNER OF THE LARGE HALL, IN WHICH OUR MISSIONARIES IN PRAGUE HOLD GOSPEL SERVICES

Our own churches, or halls rather, are filled usually to overflowing at the Sunday services. In four electric cars of each line, sixty in all, and in the twelve principal railroad stations of Greater Prague, notices of our services are posted. One of the neighboring Protestant churches has services at 8 A.M. and again at 10 A.M., to accommodate those who wish to attend.

Over in a town near by we have 120 church members (the actual church membership is only a part of those who attend services), while there are over one hundred and forty "*cekatelé*" (that is, "waiting ones"), those who have given in their names as wishing to join the church.

In a little village

THE OLD CHARLES BRIDGE OVER THE MOLDAU RIVER, PRAGUE

near an outstation there are ten "*cekatelé*" and forty Czechoslovak National Church children, who come to one of our young preachers requiring instruction in "religion." Our preachers, like the Seventy, return with joy from villages and cities, telling of marvelous opportunities for service.

But in another city a great mass meeting had been appointed to be held in the city market place, under the walls of the castle in the dungeons of which believers have suffered in years gone by. The speaker for the day was detained by an accident, and our Preacher X. was asked to take his place. God helped him to speak to those 4,000 people as he had never spoken before. Since that time many new ones are coming to the services, and from 150 to 200 "Czechoslovak National Church" children come to him for "religion."

Preacher Y. was to speak in the largest hall in his city. Somehow word had been circulated that there was to be an uprising connected with this meeting, and preacher and people were to break into the churches. So *gendarmes* were present, but Preacher Y. arrived, lectured most acceptably, and went his way, and the *gendarmes* shamefacedly dispersed.

One of our preachers remarked a day or two ago that he had spoken in a Biograph (the Movies), in a theater, in city school buildings, in a cemetery; in halls, market places, and scientific schools; in gymnasiums, in every sort of place; and after meetings and lectures, there have been hitherto unheard of opportunities for selling the Bible.

A Protestant church in Vinohrady Prague is holding lectures concerning the Bible and Christian living for those who have come out from the Roman Catholic Church and wish to join the Protestant church. In my own home church there is a large class or circle of just such ones, who are instructed as to conversion, Christian living, the Bible, etc.

Just now our Prague preachers are holding an eight weeks' evening course of lectures and lessons for those pre-

paring for better and practical Christian work.

Last night, five short *"proslovs"* (addresses, talks) were on the program for discussion and criticism. It happened that these talks were given by a retired business man, a tailor, the representative of a business firm, a clerk in a bank, and a boy or very young man who has been a Christian just six months.

"I doubt," said the teacher for the hour, "whether in America five laymen would have done better or as well as did these five."

The iron here in Czechoslovakia is red-hot. We must strike. Pray for us and for these people.

NEW THOUGHTS STIRRING CHINA

By Rev. PAUL L. CORBIN, Taikuhsien, Shansi

IN these days of world upheaval, the Chinese are receiving many new ideas and are responding to them in ways that American Christians should understand. Prof. John Dewey, of Columbia University, has spent about two years in China, lecturing in all the principal student centers, and everywhere has commanded an admiring following. Recently, Mr. Bertrand Russell has been visiting China, and has delivered some very outspoken criticisms of Christianity. He has had a wide hearing, and over a certain class of students has exerted a strong influence. The Bolshevists have long considered China a peculiarly attractive field for their propaganda, and have cultivated it with some apparent results.

There are certain reasons why all these purveyors of new ideas have had flattering receptions from young China. In the first place, the use of English in educated circles has been very widely extended in the last few years, so that visitors from English-speaking countries are able in many places to present their views without the handicap of interpreters or translators. In the second place, the revolt from the old ideas and philosophy has created a general atmosphere of freedom in which new notions, even the most radical, readily flourish. As a result, we find some grotesque and startling expressions. For example, Christian workers among the Chinese students in Japan write: "Many of the students have imbibed half-baked socialistic and Bolshevist ideas on the relation of the sexes, scorning the marriage tie and ignoring all observance for the protection of girls. They think we are hopelessly behind the times because we do not allow the girls to spend the night with their male friends and *fiancés.*" As there are about three thousand men students in Tokyo alone, and about one hundred and fifty Chinese girl students scattered in lonely boarding houses in that city, it will be seen that these missionaries face no small problem.

Illustrations of the "half-baked" condition of many young Chinese may be had in plenty; but it will be more worth while to mention some of the really constructive things the younger leaders are doing. An interesting movement is the effort to make the "vulgate," that is, the ordinary spoken language, the vehicle of literary expression. In this movement some of the teachers in the Peking Government University are leading. The movement has been fiercely opposed and ridiculed by representatives of the old "literati," but is making commendable progress nevertheless. It is comparable to the early efforts to make the English of our forebears the vehicle of pen and press. The Bible and tract societies in China, by their publications in Mandarin, have blazed the trail for this reform.

It is encouraging that thoughtful young Chinese capitalists are consid-

ering the coming, gradual industrialization of China, and are determined to forestall some of the evils that in other lands have attended the change from an agricultural to an industrial era. Men like C. C. Nieh and H. Y. Moh, great cotton manufacturers, have provided the most modern and progressive welfare programs for their employees. A wonderful illustration of what progressive and public-spirited citizens can do in modern China is seen in the development of Nantungchow, a "model city" located on the Yangtze River, about one hundred miles from Shanghai. There the Hon. Chang Chien, capitalist and philanthropist, has built both remunerative private factories and attractive and practical public improvements, including many miles of good roads, excellent public schools, and even a good civic theater, directed by a Chinese graduate of Waseda University, Japan.

In Canton, where a group of progressive graduates of American universities is in the position of leadership, the ancient "City of Rams" is being made over into a clean, modern, sanitary town. A Chinese statesman whom many Americans know and honor, Mr. C. T. Wang, is leading a movement to build good roads for East China, and ultimately for the whole country. These are but a few out of very many instances.

The present disposition toward Christianity is to give a more searching examination of its claims than ever before. This does not mean, however, that there is any slackening in the response to the Christian message that has marked the last few years. Just as Christian philanthropic effort in the great famine forty-five years ago opened Western Shantung and Shansi to missionary effort, so may we look for a wide response following the far more extensive work of relief in connection with the present famine. In the greatest Chinese student center outside of China itself, Tokyo, the Chinese Y. M. C. A. reports a membership of 1,200.

In the face of so interesting and challenging a situation, it is truly regrettable that the controversy over the so-called "Christian fundamentals" should have been carried to China, and through the recently organized "Bible Union" should be cultivating a spirit of divisiveness. Some of us feel more strongly than ever that this is the time when we would walk untrammeled for the wise and tender guidance of our Chinese brothers and sisters. In no age are the man-made fetters of doctrinal regularity becoming or consistent with the spirit of the Master; least of all, in such an age of inquiry as China is passing through today.

PRECIOUS STONES

By Rev. ROBERT W McCLURE, Shaowu, China

LAST year, at the close of an evening service held at one of our chapels, I noticed a group of men lighting their bamboo torches and getting ready to go home. I asked them where they lived, and they said, "At Precious Stone." Further inquiry brought out the information that Precious Stone is a village reached by climbing a steep mountain path for five miles. Most of the road is made up of stone steps. This was enough to get me excited, for a Chinese hates and fears a night road; but here were half a dozen men willing to walk it for the sake of a gospel service. I then and there promised to visit their village on my next tour. I kept my promise last week, and was amazed at the luster of the "Precious Stone."

Imagine my surprise to find at the top of this mountain, fifty miles from Shaowu, a new brick house, foreign style and nicely finished.

The church? The village ancestral hall does very well for both church and school. The audience? Most of the village—some fifty families. The preacher? An occasional visit from a man whom we kept out of the pulpit for many years, and only two years ago gave a preacher's standing. His church will be self-supporting next year. Besides caring for his own church, he is largely responsible for the work at Precious Stone. The teacher? A man whom we graduated from our higher primary school some years ago, but refused to employ. The singing? Better than in most of our regular churches. They have raised some money and have asked me to buy an organ for them. Even the women are studying, and could carry the tune and follow the Scripture reading. Bless 'em, they sat there with a hymn book and Bible in one hand and a baby in the other; and when an opportunity for baptism was given, seven of them brought their babies to me. Three men joined the church and twenty partook of the Lord's Supper. I think they have not been visited by a foreigner for at least six years, but have kept up their interest and added to their numbers by going five miles to the nearest church.

The next morning, when I left the village, they showed me the rice field where the idol temple stood a few years ago. I wonder if any one at home would like to buy the big iron bell that once called the people to worship the idols. It is about two feet high, weighs 120 pounds, and is over three hundred years old. The price of the bell will be used to make over the ancestral hall into a church. It will go to the highest bidder.

Another "precious stone" is in the form of a young cloth merchant who lives in one of China's forts of conservatism—the walled city of Taining. Two years ago, while I was in his city, he was very anxious to have me baptize him and receive him into the church. At that time the northern and southern soldiers were playing hide-and-seek around this corner of the province, and I feared that his religious fervor was fed by a desire for our protection of his business. I told him that $10,000 would not persuade me to baptize him. He went away sorrowful.

Six months later, Mr. Kellogg passed that way and, as the man seemed really in earnest, received him. He began at once to buy all the books he could lay his hands on, and to grow accordingly. Next he opened a preaching place on the main street, and held meetings there in the evenings. The crowds were not large enough to suit him, so he invested fifty dollars in a graphophone, which drew the crowd and gave him an audience. He now takes the little music box and goes off into the near-by villages on preaching tours. Last week he had planned a business trip to the next province, but when he learned that I was coming into this region he postponed the trip, and came out fifteen miles to meet me, bringing his graphophone to help in meetings which we held along the road.

He told me that his brother was almost persuaded, and asked me to come to his home for supper and to say a word to his brother. They had thrown out all their idols, and I shall be surprised if the brother does not join the church before the year is out. This Christian merchant appeals to all classes in the city which has been a despair to me for so long. It may be that the stone which I rejected two years ago is destined to be a foundation stone for the church at Taining.

SUPERSTITION LIFTS ITS HEAD

By Rev. JAMES M. HESS, M.A., of American College, Madura

IN accepting India's plea for "home rule," one quite naturally presupposes a degree of education among certain classes commensurate with the demands of such a form of government. It is both startling and sad to find that, in so far as certain sections of the Madras Presidency are concerned, such is far from the case; for among many of the so-called educated non-Christians, superstition and fanaticism reign with little if any abatement. In no recent event has this been better illustrated than in the coming of the bubonic plague to Madura. As long as the boast remained true that the plague would never reach Madura, only isolated cases of the old superstition among educated non-Christians came to our attention; but the dreadful scourge has in many influential instances removed the veneer of education, and the old spirit has stood out in all its horribleness.

KALI, THE PLAGUE GODDESS

In Hindu mythology, the bloody consort of Shiva. (Calcutta is Kalighatta, the ghat or landing place of Kali.) In her images the body is black, or dark blue, the insides of the hands red. Her disheveled hair reaches to her feet. She has a necklace of human heads and a cincture of blood-stained hands, while she stands on the body of Shiva. Her tongue protrudes from her mouth, which is marked with blood. Bloody sacrifices are made to her. She has a celebrated temple at Kalighat, near Calcutta, which during her festivals swims with blood. She personifies destroying time

Not long ago there came to Madura some sort of a monstrosity having several arms and four legs. As many idols of the Hindu pantheon are so represented, the monstrosity was brought by the authorities to the temple, to which place thousands and thousands had recourse for three days, while divine honors were given and allowed by the corrupt priesthood. During this rather sickening "P. T. Barnum" exhibition, I chanced to talk with several groups of Hindu college students, and in each instance was assured that now they were convinced, although they had once doubted, that the stories of their old gods and goddesses were true.

I realized that it was not an auspicious moment for a straightforward talk, so made little effort to refute them. However, in biding my time, the way has since opened for several heart-to-heart talks.

The most depressing event in which educated Hindus were concerned took place but a short time ago in that august body of supposedly educated men, the Madura Municipal Council. Plague was increasing; only 47,000 out of 150,000 in the city had submitted to inoculation. With two-thirds of the city subject to the dread disease, there was little hope of an early abatement. Certain of the members insisted that large sums should be

expended on compulsory inoculation. At this the spokesman of the ultra-conservative, Orthodox Hindu group protested vigorously, saying that the idea of inoculation was absurd; that plague could never be stamped out in that manner; that it would be much more to the point to spend that money on a great festival to propitiate the Goddess of Plagues, Kali. It is almost unbelievable that such statements should be made by an educated man, although he may be Hindu. Thanks be unto the great Father, who saves men from the consequences of their own folly, the money was ordered spent on inoculation.

For weeks, night after night, processions and festivals have been held in the river bed to propitiate Kali, in which thousands and thousands of poor, ignorant souls have participated. At nearly every corner in the city a little shrine is to be found, to which thousands recourse daily with their offerings of rice, ghee, or wreaths, to ward off the terrible wrath of the demoniac goddess.

There is one bright light in this enveloping darkness. Careful investigation shows that whereas the first generation of educated men are still unbelievably superstitious, the second generation is quite the reverse. With an educated mind unclouded by superstition the Christian approach is simplified. The second generation of educated men see that the richer expressions of life, the humanitarian influences, are Christian by-products. Their mind is open to the gospel.

In view of prevailing superstitions in spite of our great missionary institutions, we must not expect results too soon. The great American constituency, which aids us so generously by prayers and money, should know and realize these facts. Salvation of the Hindu may not come in our day, but remember the second and third generation. If there are moments of questioning continued support, remember the patriarchs of old. "These died in faith, not having received the promises, but having seen them afar off, and were persuaded of them."

THE MARK OF THE COBRA

This carving of the woven coils and hooded head of the cobra appears in all sorts of places in temples in Madura District. The one reproduced here is in a temple in Satara District, in the Marathi Mission

THE SUPREME SACRIFICE

By Mr. DANA K. GETCHELL, Marsovan

NOW more than fifty years ago, in a remote Armenian village in the Turkish Empire, two boys, Arakel and Hovhannes, were born into humble homes—homes which in America would have been considered typical of extreme poverty.

PROF. SIVASLIAN

The boys were distantly related; they played together as children and attended the village school, where their friendship ripened. Later in life trying experiences mutually shared drew the two friends closer together.

Both boys, early in their school days, showed intellects above the average, and gave indications in character development that they were truly seeking the best things in life. Both, eager for study, soon learned all that the village school could teach, and then sought facilities for further work.

To whom should they go for advice? And how could they find money with which to study? The income from the tiny fields belonging to their village home afforded a bare living for the family; there were no extra pennies that could be used for an education! There was one person to whom the parents could go for advice, and that was to the missionary. With his help it was arranged for the two boys to go to the mission school at Marsovan, the great seat of learning of those days in Turkey! A theological seminary was located there, and to this institution the boys came for the training of hand, mind, and heart which would fit them to be Christian workers.

The lads proved themselves industrious, ambitious, and desirous of making the most of the opportunities for study. Early in their student days both found Christ, and after He had entered their lives, their one great desire was to prepare themselves for His service.

PROF. HAGOPIAN

As the years of study continued, it was evident that the talents of the two friends lay in different directions. Arakel showed a fondness for mathematics, and when he had completed his college course in arithmetic, algebra, and geometry, he was not satisfied to stop there; but sought private lessons with his missionary teacher, who led him into the mysteries of higher mathematics, and stimulated his desire for further study along that special line.

Hovhannes' talents ran in another direction, and as his early childhood language had been Turkish (persecution in this Armenian village had strictly forbidden all use of the mother tongue, which was replaced by the official language of the country, viz., Turkish), he felt that he could be of most service if he could make a specialty of Turkish literature and Turkish law.

School days over, the young men were asked to remain as teachers, with the hope that the way would open, later, for each to continue his studies. After a few years of conscientious, earnest work as teachers, the way did open. Arakel, later known as Professor Sivaslian, came to America and took up the study of advanced mathematics and astronomy under the able instruction of Professor Payne, of the Carleton Observatory at Carleton College, in Northfield, Minn. After com-

pleting his work there, he received from Carleton the degree of PH.D., and returned to Anatolia College as head of the Mathematics Department.

Hovhannes, later known as Professor Hagopian, did not need to go abroad for continued study, as he could best pursue advanced work in the Turkish language and law by enrolling as a student in the Imperial Ottoman School in Constantinople. Here for several years Professor Hagopian continued in advanced work; and then, like his friend, returned to Anatolia College, to become the head of a department. For the next twenty years these two friends worked side by side, and always pulled together in the interests of their college and of Christian education.

Professor Hagopian, with his mastery of Turkish law and literature, was an authority, and was highly respected by the Turkish officials, who honored ability in the use of their own language, even though the man of letters was not a Moslem. Outside of his college duties, Professor Hagopian freely gave of his strength and time in assisting the college in its legal relations with the Turkish government, and was frequently called upon by his relatives and friends to aid in the recovery of personal property from unjust claims allowed by Turkish law. Thus Professor Hagopian was always more or less before the public eye, and at times of political disturbance was often in great danger of losing personal liberty and life.

Professor Sivaslian's life was more quietly passed in his classroom and among his students. His thoroughness as a teacher was marked, and not infrequently requests would be made for private lessons in advanced mathematics when students had finished the required work. Thus the professor was able to foster in his boys the love and desire for study which became a great asset to them in later life.

To know a man intimately one must

ONE OF THE MAIN BUILDINGS, ANATOLIA COLLEGE
Marsovan

see him in his home and become acquainted with his family. If any man ever had a real helpmate, it was Professor Sivaslian. Mrs. Sivaslian's gentle, winning ways easily won friends for herself and helped make the Sivaslian home an attractive center for a wide circle. Religion was the most important part of the family life, and the teachings of the Golden Rule were daily practiced by the parents in their relation to the children. It is not surprising that the two sons of this home have developed into noble men. They are now in America, making names for themselves in the professions they are following in their adopted country.

PRESIDENT WHITE, OF ANATOLIA COLLEGE, MARSOVAN, AND MR. PAPADOPOULOS, THE ONLY GRADUATE OF 1920

The young man left college during the war years but came back to finish his course. He was retained as a teacher

Equally fortunate was Professor Hagopian in the choice of her whom he often called his "better half." Whether in home life or in public, Professor and Mrs. Hagopian were always at work for the good of their community and their nation.

As an Ottoman citizen, Professor Hagopian was faithful to the government of which he was a subject. His last proof of loyalty to the Turkish government was shown in the advice he gave to the Armenians in 1915, to surrender their arms. In urging this step upon his own people, he felt that it was for their safety in pacifying officials bent on the destruction of a nation. Little did he realize the suffering that was in store for his people or for him!

Early in the Armenian deportations of 1915, both professors were informed by Turkish officials that if they would become Mohammedans no harm would come to them or to their families. Proudly the reply was given that they could not deny their Lord, and with the refusal to accept Mohammet as their prophet and king, the order came for them to be deported. After the two-wheeled ox carts were packed with the simple food and clothing for the long journey toward the desert, and shortly before the order was given to "forward march," these beloved professors with their wives had a last word and prayer with their missionary associates with whom they had worked and labored so long; and although almost certain death stared them in the face, there was no halting or desire of making any other decision. They had chosen between Christ and the world, and whether in life or death, they would be with Him.

No one who said "good-by" to the exiles on that August day, 1915, has ever heard from them since, nor will they ever be greeted again in this world; but "when the roll is called, up yonder," there will be at least two names in answer to which our Master can say, "Well done, good and faithful servant." "He that loseth his life shall save it" can be said of no individuals more truly than of these two who gave the best years of their lives to the students of Anatolia College; and who, when obliged to make the final choice, chose Christ.

EVANGELISM IN OKAYAMA

By Rev. C. BURNELL OLDS

IF there is any one yet left who thinks the Japanese Church is but an adjunct of the missionary body and still tied to mission leading strings, he should revise his thinking. An instance in point is as follows:—

About a year ago, while the Kumi-ai pastors and leaders of Okayama prefecture were gathered in conference, a sense of burden for the greater success of the evangelistic enterprise in the prefecture came heavily upon them. After much prayer and consultation, they hit upon this plan: The prefecture was to be divided up into districts, each grouped about some local church. Then, during the ensuing year, an intensive campaign was to be waged once a month in each district in turn, with the purpose of bringing vital Christian messages to every one of the many Christians and inquirers sometime within the year. A number of neighboring pastors and other workers were to help in each place, and, following a prearranged schedule, during a two, three, or four days' program, according to the size of the church, they were to make an effort to enter every home.

The campaign was going to involve no little cost, for it must include the travel and entertainment of all workers, besides other local expenses. It must be a self-supporting movement also—that was one of the first conditions imposed—the term, *Jikyu dendo*, the name by which it was called, means that; and though the budget made out called for a 1,200 yen expenditure, they determined to shoulder the burden of it themselves and to ask help from nobody.

But this was a challenge to the consecrated laymen, and a number responded to it at once. Before the movement was fairly started, however, one man came forward and declared that it was his privilege to assume the entire budget alone. The Lord had put the burden upon him, and no one was to be allowed to share it. One gift of 500 yen was refused, and the money was put aside for something else.

The workers agreed that if any one man had the right to assume such a burden, it was this one, for he was the Nestor of them all. No one had put more time or prayer or consecrated effort into the cause of the evangelization of the province than he; and no one was more worthy than this humble, sweet-spirited saint of the family and lineage of Honen Shonin, named Tateishi Chimata. He is not a rich man, far from it; no one knows better than he the austerities of the frugal Japanese life. For seventy-four years has his pilgrimage extended, and yet he is one of the youngest hearted of all our Christian workers. Only one of the ten campaigns during the year has he missed.

For a year now the campaign has been going on, and the circuit is all but completed. Wonderful are the tales that are told of revived faith and devotion, not only in those visited, but in the visitors as well. One significant thing about the movement is that it has proceeded, month after month, without the foreigner's having the remotest connection with it; almost without his knowledge of it, indeed, so quietly has the work been done.

At last, during Passion Week, the movement reached Okayama City. This is the only city in the province, the only place where Christian enterprise is largely organized; and as the conditions for such a movement are quite different from those in a small community, some apprehension was felt as to the issue. The success of the enterprise, however, even exceeded expectations.

The city was divided into seven sec-

tions, and each section was put in charge of a superintendent whose duty it was, in conference with the pastor, to arrange a schedule of meetings in the homes of the Christians of his section; at the appointed time to conduct the worker or workers to the houses and open the meetings; the appointed speaker then following his leading with an earnest Bible talk of twenty or thirty minutes. Each meeting was concluded within the hour, and then, without waiting for ceremonial tea and cakes, all hurried on to the next place. Sometimes the entire company followed from place to place, so that the meetings grew in numbers somewhat like a rolling snowball.

The speakers from outside numbered ten, and there were as many more local workers. Each morning all gathered, at eight o'clock, to pray together and to arrange the day's program. At nine all sallied forth, each going to the section to which he had been appointed, and holding two meetings before coming together again for the noon lunch.

In the afternoon the meetings were three in number, and in the evening two, making a total of seven hours for the day. Of course, there were some vacancies, so that not every section had its full quota of meetings every day; but the aggregate number of meetings during the five days' campaign totaled more than a hundred and fifty.

The schedule was completed at noon on Good Friday, so that each worker might have the afternoon for quiet meditation and prayer. In the evening all came together, workers and Christians, for a final fellowship meeting in the central church; and, under the leadership of the gifted spiritual leader, Pastor Nagasaka, there was such a rededication of lives to Christian service as will not soon be forgotten by those privileged to be present.

Who can estimate the power of evangelism of this sort? And it is within the ability of any church or any group of churches to do likewise. The Japanese, by their initiative and sustained programs, are teaching us foreigners many things.

RESCUED FROM FAMINE AT TAIKU

SOME FAMINE CHILDREN AFTER A FEW DAYS AT THE REFUGE

The three boys at the left were given the Shansi Mission to keep. The next to the last is called "Seven Bowls," because of the amount of millet porridge he wished to eat at each meal when he first came. At the right end is a little blind girl whose people were about to let her die, since there was so little to eat and "it was not worth while to feed her." A Chinese woman begged them to give her to the foreigners, so they did. The doctors may save part of the sight of one eye

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$28,261.39	$6,758.18	$809.25	$3,399.29	$2,000.00	$2,088.25	$43,316.36
1921	33,151.14	7,390.32	996.56	12,465.46		1,832.25	55,835.73
Gain	$4,889.75	$632.14	$187.31	$9,066.17			$12,519.37
Loss					$2,000.00	$256.00	

FOR EIGHT MONTHS TO APRIL 30

1920	$282,522.30	$64,338.51	$15,845.75	$163,191.23	$14,100.00	$19,478.13	$559,475.92
1921	301,723.24	48,427.43	16,131.46	149,378.07	8,200.00	20,420.32	544,280.52
Gain	$19,200.94		$285.71			$942.19	
Loss		$15,911.08		$13,813.16	$5,900.00		$15,195.40

APRIL FINANCES

APRIL, on the whole, proved to be a friendly month. It brought us showers of blessing. We wish they had been floods; but we are thankful for the showers. Perhaps the floods will come in May. For one thing we record a gain in the three columns which indicate receipts from those "who are now on the earth." Donations appear to be looking up a bit. Legacies, too, stand to our credit, and only matured conditional gifts show a falling off as compared with April of a year ago. The total gain for the month is $12,519.37. It is the eight months that troubles us. Eight months are two-thirds of a year, and with our necessary expenditures where they are, it is not reassuring to find that we have actually fallen behind the same period of last year, the loss being $15,195.40. As in the past two months, we present the situation as to expenditures and income in a special statement on one of the opening pages of the *Herald*. Our readers will agree that the showing is indeed a serious one. The only way we can avoid deep anxiety is in remembering the exhortation of the apostle, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

THE AMERICAN BOARD AT LOS ANGELES

Upon taking legal advice, the Board finds that the meeting at Los Angeles, in connection with the National Council, cannot be considered the annual meeting. Under the present by-laws, the meeting for the receiving of annual reports and the election of officers must be held in October. It has accordingly been decided to consider the Los Angeles gathering a special meeting, and notices to that effect have been sent to the corporate members. This situation, however, will not interfere with the effectiveness of the sessions; on the contrary it may prove beneficial from the standpoint of popular impression, since there will be freer scope for the presentation of the work

through the missionaries and for the discussion of the financial policy of the Board.

Of the officers of the Board there will be present Secretary Barton, Secretary Patton, Treasurer Gaskins, and District Secretary Kelsey. There will be no lack of information as to the foreign field and the home base, since there will be the customary surveys in the addresses of the officers. As to the missionaries, there will be a stressing of Turkey, through addresses by Rev. Cass A. Reed and Rev. Ernest Pye; of China, through Rev. Ray E. Gardner and Rev. William C. Miller; of Japan, by Rev. Jerome C. Holmes; of the Philippines, through Rev. Frank C. Laubach. The land which will receive the largest attention is Mexico, since our mission there is facing a serious situation and since the nearness of the border makes possible the attendance of an unusual number of workers. Those who will speak for Mexico are: Rev. Horace T. Wagner, Rev. Leavitt O. Wright, Mr. Louis B. Fritts, and Dr. James D. Eaton, the latter as a veteran retired missionary. The whole problem of Mexico's future, so far as the American Board is concerned, will be presented, and the Board will be asked to consider whether or not we are warranted in holding on to all of the five states in that country set apart under missionary comity as our share of responsibility.

It should be said and emphasized that not only Mexico, but Turkey and several other fields, will be discussed in the light of the Board's financial plight. If our debt is to pile up as at present, there will have to be a radical reduction of the work. The Prudential Committee is unwilling to carry longer the responsibility of making appropriations on the basis of the present scale of work. The time has come when the Board as such should face the situation and give instructions to its Committee. The financial crisis alone would warrant a large attendance at Los Angeles, but when is added the need of properly linking the Board with the other denominational interests and determining the future of our federated promotional activities, the need of a representative gathering is enhanced.

It is planned to have the business finished on the afternoon of Friday, July 8, and to devote the closing session that evening, which will also be the closing session of the Council series, to the consideration of "Christian Internationalism." We rejoice to announce President William Douglass Mackenzie as the principal speaker on that topic.

All things considered, the meeting promises to be not only immensely interesting, but of historic significance in the matter of guiding the policy of the Board in several important fields.

FINANCIAL PROSPECTS

Gradually the returns are coming in from the churches as to the result of the spring canvass. The reports are too scattered and incomplete to warrant confident prediction, but one gains the impression that the churches which conducted the every-member canvass this spring have done somewhat better than those which canvassed in December or January. We are building up an impressive list of those who accepted and raised the full apportionment suggested by the State and Associational Committees. It includes such important churches as State Street, Portland, Me.; Central, of Providence, R. I.; First, of Pittsfield, Mass.; Whitinsville, Mass.; First, of Bridgeport, Conn.; First, of Toledo; Euclid Avenue, Cleveland. The list will be greatly expanded when final reports are received. The returns for 1920, as listed in the forthcoming Year Book, offer much encouragement. Broadway Tabernacle is reported as raising three times what it did in 1918; Manhattan and Westchester, N. Y., four times; South and Ocean Avenue, Brooklyn, five times; while Tompkins Avenue has just about doubled. The larger churches of Illi-

nois and Ohio, we judge, have made corresponding gains.

In spite of the disappointment in the matter of the contributions of the churches meeting the needs of the foreign work, we rejoice over the long step forward which the denomination has taken. The tercentenary year was a noteworthy one in our beneficence, easily the greatest in our history, and brimful of promise for our future. Nineteen twenty-one appears to be the crucial year. If we can weather the storm during these twelve months, there should be clearer sailing in the years that follow.

THE inevitable consequence of such an outlook on life is tireless, self-denying usefulness, without condescension, for we are hopelessly in debt ourselves, without pride, for we have nothing to give which we did not first of all receive. Our spirit is Joyce Kilmer's when he went out to fight and to die in France: —

"Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen."

— *From a Church Calendar.*

GIFTS AND GIVERS

There is a whole sermon on stewardship, increased loyalty, and sympathetic understanding of the present urgency of the Board's financial situation in the word of one of our donors from Texas: "I enclose check for use for the Lord's work in Mexico. I am increasing my regular monthly payment fifty per cent until the end of the year, at least, to make up a little on the threatening deficit."

If every donor, through his church or individually, should do the same, there would not be any notable deficit.

Genuine missionary interest knows no geographical or racial lines. Interesting confirmation of this appears in the gifts that come into the Board's treasury. The Greek Protestant Church of Alacham, Turkey, for instance, contributes its gift for work in China, under Rev. V. P. Eastman. Two churches send in their checks from Czechoslovakia, the Bystry church and the Klatory church, and ask that their money be used in China. The Kalihi Union Church in Honolulu, Hawaii, makes a generous gift for China Famine Relief, while a number of the churches and Sunday schools of that same island contribute most generously for Armenian Relief. The Pilgrim Church, of Santee, Neb., an Indian church, makes its contribution for work among the yellow men and the black men and the brown men; and another Indian church in Big Lake, N. D., shows the same spirit. The Greek Evangelical Church, of Constantinople, adds its gift, to be used anywhere in the wide world.

An interesting side light on the reflex influence of Christianity on the Chinese who come to this country is seen in the fact that the Chinese Christian Endeavor Society in Central Congregational Church, Fall River, regularly makes a contribution of $100 or more; and the Chinese Sunday school of the South Church, New Britain, Conn., also makes a generous gift, both of them designated for work in China, under the direction of our missionary, Rev. C. A. Nelson.

IN the last Congress appropriations totaled $8,240,000,000. Over seven billions of this sum represented the cost of war to us. What keeps the war spirit alive? Racial animosities, greed, hate, suspicion, fear, and the devil. What will kill it? The exercise of good horse sense, and the appeal to an enlightened world conscience. The inference is plain. Our biggest piece of business today is to help the world into the possession of an enlightened conscience. Or, in other words, the supreme piece of business today is to give Jesus Christ to the world as Saviour and Lord.

— *From a Church Calendar.*

FOREIGN DEPARTMENT

TURKEY

What Happened in Marsovan

From a recent report of the events in Marsovan during the last six months we give the following:—

"In September, 1920, the schools opened with more pupils than were enrolled the previous year. Up to February, 1921, there were about two hundred in each of the schools and nearly five hundred orphans on the premises. On the evening of February 12, Zeki Eff, the Turkish teacher, was assassinated on his way home, and when only about one block from the college gate. His sudden death is now believed to have been caused by Moslem vengeance. About this date, the headquarters of the 9th Army Division was transferred from Amasia to Marsovan.

"During the breakfast hour on February 16, the Americans were summoned to the government building. Five men went, and there they were informed that the premises would be searched. The purpose was threefold: first, evidence for murder of Turkish teacher; second, for hidden arms and ammunition; third, evidence of political propaganda conducted by Greeks or Americans. For this search more than two hundred soldiers surrounded the college, and guards were stationed at all important points. Pack mules were brought to carry away the quantity of ammunition said to be at the college, but went away empty!

"Papers and possessions of the Pontus Club [a college Greek literary society] were taken, and some American papers and pictures. The search lasted until nearly evening, after which the Pontus Club room was sealed and its administrative council, four teachers and two students, were arrested and sent to Amasia for court martial on political charges.

"During the Christmas celebration in 1919, four Armenian employees dressed as brigands for the amusement of the American circle, one of whom snapped a picture showing the brigand costumes. A copy of this picture led to the arrest of the four men.

"After February 16, work continued until March 18, when the Mutessarif from Amasia came over and stated that it had been proved that the college sheltered political propaganda, carried on under the Pontus Club, and that because of this offence he was closing the college, girls' school, and hospital. All Americans must leave the city and the country, except two, who would be permitted to remain and guard the property. Later three remained—Mr. and Mrs. Compton and Mr. Hosford.

"Promise was made that the hospital would not be occupied. The promise was not kept.

"Most of the Americans went to Constantinople, a few remaining in Samsoun with the hope of returning to Marsovan."

Half Rations for 18,000

There are seven Americans and 18,000 orphans in Alexandropol. Of the seven Americans, two are Miss Myrtle O. Shane and Miss Caroline Silliman, missionaries of our Board, though now serving with a Near East Relief unit.

The Near East Relief reports the receipt of a cable from Alexandropol, which read, "Supplies in Alexandropol allow half rations, April 3 to 30. After May 1, nothing." The Near East Relief in Constantinople had a small steamer, the *Quequem*, on the Black Sea, *en route* for Batum. On

May 6, a cable from the officer in charge of the *Quequem* reported its arrival on May 1 at the "deserted harbor of Batum," where he found a telegram from Alexandropol, 200 miles inland, saying: "No food at any price. Four days more and we are finished."

The *Quequem* people rushed supplies ashore, and the cable goes on "Immediate transport saved lives of 18,000 orphans and seven Americans, Alexandropol, where food arrived the same day that last of half rations was exhausted."

It is something of a job to feed and clothe and doctor and teach 18,000 orphan children, but the seven Americans show no signs of giving up their task. The Georgian government has guaranteed the entry of food free of duty, and the Near East Relief expects to be able to take care of the transport situation. The large number of orphans in Alexandropol is accounted for, in part, by the fact that the orphanages at Kars were closed and all the inmates sent to Alexandropol. About five thousand orphans are in Harpoot, where relief work is progressing smoothly.

A cable from Constantinople, dated April 21, states that the commander-in-chief of Russian forces in the Caucasus has formally declared that "relief sent by American government or any one else to Armenia will be scrupulously and integrally sent to Erivan by direct trains from Batum, without deflecting smallest part to other ends or destinations."

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French to Withdraw from Aintab

Our knowledge of the progress of events in Aintab comes to us by roundabout ways, but seems to be authentic.

Our staff in Aintab, at the end of March, consisted of Rev. John C. Martin, D.D., and Mrs. Martin; Lorin A. Shepard, M.D., Mrs. Shepard, and baby daughter; and Miss Elizabeth M. Trowbridge. Miss Lucile Foreman, of Aintab, because of health conditions has probably gone to Palestine or Egypt for rest. In the May *Missionary Herald* we reported the entry of the French into Aintab, in February. Soon thereafter the "freedom of the city" was granted to every one, and the races began to mingle freely. Plans were under way for opening the schools, for repairing the mission buildings, and generally starting the city's life again.

By the middle of March, rumors began to circulate to the effect that the French would withdraw. When these rumors were confirmed, a state of near-panic among the Armenians of the city prevailed. The attitude of the Turks also changed, and it was reported that some of them boasted that as Armenians had destroyed their mosques and minarets, they would soon rebuild them with the skulls of Armenians in place of stones.

Some of the more well-to-do Armenians left the city, as did many Moslems who had come up from Aleppo. The newly appointed governor, also an Aleppo man, desired to leave, but this the French did not permit, saying that he must stay until they had evacuated the city, in perhaps two months' time, when he might call in the Nationalist Turks and let them form a government.

In the meantime the *Chetahs*, or brigands in the mountains, were robbing and fighting, and not all the roads were open, by any means. Near the end of March came a report that a Nationalist Army, about six hours to the north of Aintab, was to attack the city. "Criers" had been sent through near-by villages telling the people that on that day and the next they should get what they needed from Aintab; but that on the third day they must not be outside their villages, and there would be danger for any one in Aintab.

Armenians in Aintab declared they could go "calmly, joyfully, to God's death"; they would face hunger and starvation many times rather than fall again into the hands of the Turks.

They see themselves again on the road, going toward inhumanity and slaughter; but "not a hand in all the world is raised in their defence, or a voice utters its protest. The nations of the world sit round, look on, and continue to cast lots!"

This is the latest word from Aintab.

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Keeping Things Going in Talas

"With difficulty we have been able to 'carry on' and keep things going," writes Miss Susan W. Orvis, in the first communication which has reached us from Talas for a long time. This letter is dated February 14, and came out by messenger. It goes on:—

"Besides the immense task we have in the way of caring for 4,000 orphans in this region, there are the schools and the general missionary work. On Sundays we have a congregation here in Talas of over eight hundred persons, and another in Cesarea of 400.

"In Yozgad, our one ordained pastor left in this field preaches to 500 or 600, besides being the head of an orphanage with over five hundred children. Then in Zinzerden we have another church where the attendance is about two hundred. In these congregations many are orphan children, but these boys and girls are just at the age when character is being determined, and they are eager and willing listeners. In this field we are working in perfect accord with the leaders of the Gregorian Church, and they are glad to have us teach these children. Here in Talas they have given us the use of their large church, which is in good condition. Practically all their people attend our service Sunday morning, and come to the Sunday school in the afternoon. Many are asking for Bibles. There is a great work here, and so few workers.

"Then there is the medical work. We have had no doctor for several months. There is not a doctor of any kind in Talas, and no one we can call even in an emergency.

"Under these circumstances, with 2,000 children for whose care we are responsible, you can realize what a burden of responsibility has rested on our nurses. When the two Red Cross nurses leave, the first of April, Miss Theda Phelps will be the only medical person left. She has supervision of a large orphanage and a woman's home, but will have to take up the nursing when the others leave.

"Of course, our hospital building having been destroyed, we are hampered by lack of room, but the present building has been quite well adapted to the needs of a hospital. An operating room is equipped and our X-ray is running. We have a separate building, as before, for dispensary and clinic. A medical work here is still possible, as you can see."

*

For a Church Building in Stamboul

In a letter from Dr. W. W. Peet, of Constantinople, occurs the following:—

"I want to express to you my strong desire to see the Vlanga Church edifice completed this season. This is desirable for more reasons than one. The church, as you know, is in Stamboul, just across the street from our Gedik Pasha Mission House. The congregation is already using the basement of the church as their place of worship and church home. The Gedik Pasha Sunday school is also occupying the same room with the church. A temporary roof covers this basement room. The walls of the church building are about half-way to the eaves. When the building is completed it will be the evangelical center for Protestant Christianity in the Stamboul quarter of the city, and will be the only available building for such uses. The audience room, when completed, will be commodious, and, from its situation overlooking the Sea of Marmora, will be one of the most attrac-

IN CONSTANTINOPLE, NEAR THE HIPPODROME

tive rooms for public gatherings in the city.

"I wish something could be done to give this enterprise a wholesome push that would enable us to carry it forward to completion. The fact that we have worked for thirty-one years upon the permit simply to erect the building, after the site had been procured, is evidence of the pluck and determination on the part of the congregation. I should think that this kind of determination, in the face of most discouraging rebuffs and obstacles, would appeal strongly to American congregations. How many churches in America would manage to hold themselves together and continue their church life under such difficulties as this congregation is working under?

"It is clearly understood between the native congregation and the mission station that this plant, when completed, is to be used jointly by the native congregation and by the mission. It will be the place where we will probably hold our annual meetings and other important gatherings of like nature."

JAPAN

Coeducation Coming

Miss Charlotte DeForest, president of Kobe College for women, sends interesting facts about the educational situation in Japan and about religious progress in Kobe. She says:—

"Coeducation is in only incipient stages in Japan. A few sporadic cases have occurred of young women studying in men's institutions, but there was a real entering wedge for coeducation formed last September when thirty-two women were admitted as special students in certain lecture courses of the Literary Department of the Tokyo Imperial University.

"Three or four years ago, the proposition of forming a joint chorus of the Kobe College students (women) and men from the Kansei Gakuin (Methodist), in Kobe, was considered unwise. This year, however, a joint lecture meeting was successfully carried through in January. The place was the chapel of Kobe College; faculty members from each institution acted as sponsors, and the outside guests

were principals of city schools. The subjects, presented by two students and two teachers from each institution, were educational and religious, such as 'Pioneering,' 'True Liberty,' 'Some Problems of Religious Art,' 'The Importance of Teaching as a Vocation,' 'Sex Problems,' 'How to Utilize Spare Time,' etc.

"In reference to the meeting one missionary educator said, 'Our young men and women are bound to get together, and if we don't help them to do it under Christian auspices, they will do it some other way.'" The meeting aroused much interest and was considered a successful experiment.

"Later it is reported that the Kobe English-Speaking Society (under the auspices of the city Y. M. C. A.) will hold a public debate on 'Coeducation.'

Religious Interest

"Kobe College, which has nearly four hundred students, reports an unusually good religious atmosphere, developed in connection with the annual Day of Prayer this year. The day was the culmination of a series of class meetings conducted by teachers or Christian students, and of general meetings conducted by a Presbyterian pastor, Mr. Kodaira, who came from Tokyo for the purpose. Sane and thoughtful and consecrated, this leader made a profound impression.

"One hundred and fifty non-Christian students applied for a special 'inquirers' meeting to be held the next day. Christian students were roused to a greater activity and a deeper consecration. One Japanese professor, who had been 'almost persuaded' before, now came to the decision point. The president of the Student Government Association, herself long a Christian, wrote: 'It is six years since I came to Kobe College, but I never had such days as these. . . . Six girls among us received baptism last Sunday. And on that evening we had a meeting, thanking God for wonderful blessing upon those six girls and upon us.'"

INDIA

A Bit of "Who's Who"

In a breezy letter from Rev. J. J. Banninga, of Pasumalai, which he has sent in printed form to some of his friends in America, he describes his varied activities both in and out of the mission for the first few months of this year. We were interested to note the wide range of interests and personalities represented in his life. For instance, early in March, Mr. Banninga went to Serampore to attend a meeting of the council of the college founded by Carey, Marshman, and Ward, in the early days of Indian missions. Mr. Banninga says:—

"I think you know that Serampore College is now an interdenominational institution, and that three other theological seminaries are affiliated with it. Besides these, still two others were represented in our meeting. The American Board seminary at Ahmednagar, in West India, is also thinking of affiliation. A revision of the curriculum of one of the classes was up for discussion, and I am glad to say that the council adopted, with slight modification, the proposals of the Pasumalai faculty with reference thereto. The broad foundations on which Dr. J. P. Jones carried on the work here in Pasumalai have thus again proven sufficient for other schools to build on; and his work, together with that of his associates and the present teachers, is bearing fruit all over this country.

Carey-ing On

"While in Calcutta, I was also able to see some of the Y. M. C. A. secretaries, and to get into touch with the great work that they are doing. It was a pleasure to meet again Rev. William Carey, great-grandson of the original Carey, who founded mission work in India; and also his brother, who had just come out to be minister of the Baptist church in Calcutta.

"On this journey I had the good

fortune to meet another such man, in the person of Dr. Farquhar, the Y. M. C. A. literature secretary. Dr. Farquhar has been spending the last ten years in literary work, and has produced such wonderful books as 'The Crown of Hinduism,' 'Modern Religious Movements in India,' and a history of Indian literature. Dr. Farquhar is also getting other people to write. He is general editor of several series of books on Indian religions and Christianity. I was present at a conference he held with the faculty of Bishop's College, Calcutta, where he outlined his plans and invited coöperation. Bishop's College is the Church of England school for training ministers, and is affiliated with Serampore.

"For the past four months a deputation from the Church of Sweden has been studying the work of their mission in South India. The deputation consists of the Bishop of Skara, Rev. Dr. Westman, of the University of Upsala, and Rev. Dr. Brundin, secretary of their Board of Foreign Missions. As the Church of Sweden is also working in the Madura and Ramnad districts, where their work and ours often come close together, it was felt wise to have a meeting of representatives of both missions to talk the matter over. We met together in two sessions and talked frankly about the whole situation, and though the Swedish brethren could not see their way clear to accept territorial division for the whole area as we desired it, we trust that our conference was not without fruit that will reveal itself in closer coöperation in future."

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Bible-Women of Aruppukottai

Miss Catherine S. Quickenden, of the Madura Mission, who has recently arrived in this country on furlough, gives a group of interesting facts as to the work of the Bible-women in and around Aruppukottai, whose activities she plans and directs. She also gives fascinating sketches of the methods and results of the work of these women in 1920, a few of which we are able to quote here. She says:—

"Nineteen Bible-women have been working in thirty-three villages. Nine hundred and twenty-seven women have been under regular instruction, of whom 704 are at present on the roll. Twenty-four thousand, four hundred and forty-seven other persons have

TRAVEL BY BULLOCK CART, NORTH INDIA

heard the gospel at least once; 250 Testaments and other portions of the Bible, 1,081 tracts and hand bills, and 1,772 other books have been either sold or given away during the year.

"In Aruppukottai, our two schools for Hindu girls have a wonderful influence for good. Many little girls first come to the school because Bible-women persuade the parents to send them. There are about four hundred children in the two schools today. When we leave the town and go into the villages, it is different. Throughout our large station, with its hundreds of villages apart from our mission work, I think there are only two schools for girls, so Bible-women are their only teachers.

"The chief work of the Bible-women is to teach the women to read, and we generally have about one thousand pupils under their instruction. Their object is twofold: first, to win them to Christ and as soon as possible to place a Bible in each home; so every woman or girl, as soon as she can read it, is given a New Testament. I will tell how some of these Testaments are used.

What Bibles Are Doing

"A—— received a New Testament in March. A few months later she was married and went with her Hindu husband to Ramesweram, one of India's sacred places of pilgrimage. At first she was a little bit afraid of what her husband would say to her reading the Christian's book, but after a little she told him, and now we hear that husband and wife read the Bible together every night and that he is becoming interested.

"L—— was another girl who took a New Testament with her to her new home. Her husband was not only a Hindu, but wholly uneducated. L—— was truly a Christian and read her Bible openly. At first it meant persecution, and several times she was beaten; but that was nearly two years ago. Gradually her life told; her husband became so anxious to learn to read that he actually got his wife to teach him—which is a wonderful thing for a Hindu man to do! When I saw him, last month, he could read fairly well, and owned that he no longer believed in idols. He also told me that in their caste there was now a small group of men who were giving up idol worship, and believe that there is only one God. In this same high caste there is a little group of women, Bible-women's pupils, who are praying together for the conversion of their headman, because they say if he becomes a Christian the whole caste will follow, and he is one of the little group who no longer believe in idols. Surely God is working there!

The Approach through Friendliness

"Then, again, the Bible-woman is a friend and adviser in times of sickness and trouble. Two months ago I had occasion to send for a Bible-woman early in the morning, 6 A.M., and found that she had already gone into the village to see a young widow who had lost her only child a month before, and was now herself very ill. The pupil was one who was asking for baptism, but she had passed away in the night; so she will never be added to our statistics, though truly a Christian. Last month a young, newly married woman, a stranger to us, had a family quarrel and, as is often the case, went out to throw herself into a well; but a girl of her own caste, who knows us, found out and brought her to us. We kept her in a Bible-woman's house until her father came to take her home. She has promised to study, so we shall keep in touch with her. She is the third young woman saved from suicide within a year.

"Our Bible-women also help to break down prejudice as regards medical aid. Many Hindu women will now go to hospitals or government dispensaries. Last week there was a plague scare here in one part of the town, because several families had come from a

plague-stricken village. The Bible-woman working in that neighborhood calmed the women by telling them about inoculation, that I had once been inoculated and she would be if necessary; so it was all right, and they seemed willing to follow her example. These are some of the results of Bible-women's work. Is it not worth while?

A Housing Problem

"Just one personal word for our village Bible-women. Their life is not an easy one; there are many difficulties. They are often lonely, have not many spiritual privileges; and one lack which I feel we ought to remedy is that they often have not proper houses. One woman is now living in a tiny room—I can hardly call it a house—about four by six feet. It is the only place she can get for rent; and rather than leave the good work she is doing in two large villages a mile or so apart, she stays on in that tiny place. In another village the Bible-woman's house was burned down in July, and no other house was available for rent. But without a murmur, of her own accord, she went four miles further on, to a village where she had been with a preaching band sometimes. There she found a house, and is now teaching about thirty women. I am hoping for the day when we may give each woman a comfortable little brick house with a tiled roof, so that she need not fear fire."

MEXICO

Easter Week in Guadalajara

Rev. Leavitt O. Wright, director of the Colegio Internacional, our school in Guadalajara, sends us the following:—

"Two types of questions which come to us from the folks back home are these: (1) 'How many converts do you see coming to the Lord as a result of missions in Mexico?' and (2) 'Why can't the Mexicans show some interest in *self*-support, and not lean back on the missionaries for all?'

"In reply, permit us to call your attention to the happenings on Good Friday and Easter Sunday this year.

"On Friday of Holy Week, after several special services, a large congregation came to see the presentation of the beautiful yet simple religious drama, 'The Call of the Cross.' A young lady dressed in yellow took the part of the Evangel, and made a strong appeal for people to present themselves, take up their crosses, and follow Him. One by one, six girls dressed in white arose from their places in the audience and came forward to accept the invitation; but either the cross was too heavy, or too ever-present, or too troublesome, and in each case the Evangel would tell them that they were not worthy. But the last one was willing to accept the cross which was chosen for her, and to carry it without complaining, although indeed difficult. Thereupon her weaker sisters came back and accepted their crosses, and the drama closed with a strong appeal for us to do likewise.

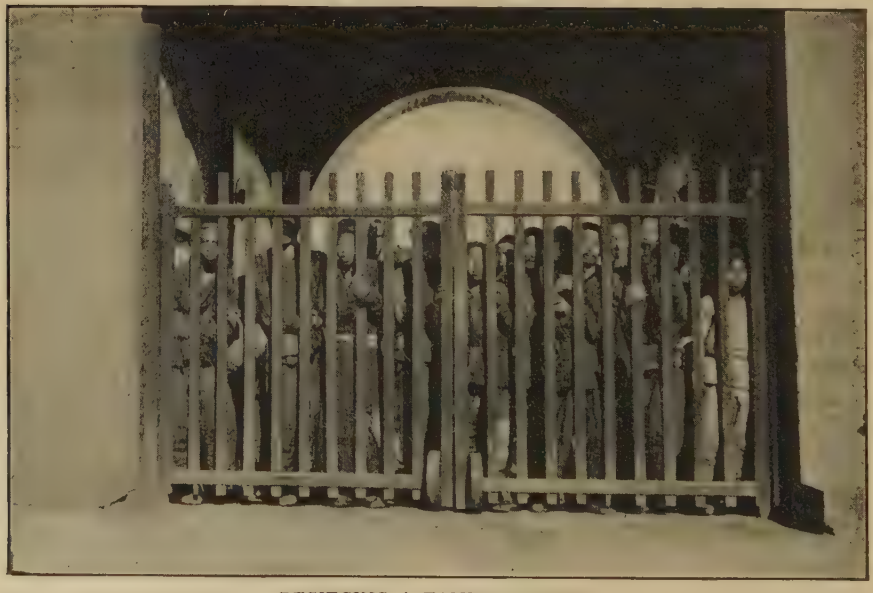
The Test of Courage

"The pastor made a fervent plea for all who at heart desired to accept the cross and follow Jesus in their lives without shame to come forward and kneel in prayer. The Holy Spirit touched many hearts, and twenty people, mostly young, quietly stepped forward and before about three hundred people confessed Christ before men. The door was crowded with a mocking and scoffing mob, but when they saw that no one opposed them nor reproved them, they slowly calmed down; and who knows but that one of these listeners was touched by a spark of truth, and will return, as have others, to have their thirst satisfied? So much for the first question.

"Beautiful and artistic were the decorations on Easter Sunday in the two churches, and well they might be, for the devoted members, some of

MISS DIZNEY, AMERICAN NURSE, RECEIVING WOMAN BROUGHT TO FAMINE REFUGE AT TAIKUHSIEN, SHANSI

The woman's fourteen-year-old son brought her. She had no clothing except a pair of ragged trousers and a dirty quilt. She was delirious, but later, after care and feeding, became sane and is still at the refuge



BESIEGING A FAMINE REFUGE

The crowd at the front gate of the Taiku hospital yard for four days while Dr. Hemingway was giving out second-hand soldier suits of winter clothes. They moaned and cried till late in the evening, after it was too dark to handle the crowds. Even Dr. Hemingway, experienced as he is in plagues and famines, has never known such despair on the part of the people

whom had spent the whole previous night at work on wreaths and baskets, were unwilling to have the house of God otherwise on this of all Sundays. The services, from the 6 A.M. sunrise meetings, on through to the evening prayer meetings, proved in both churches a spiritual blessing to the big congregations, whose devotion to the cause was not confined merely to attending and listening and joining in prayer.

The Test of Giving

"For weeks the pastor and his committee had been pushing a campaign for securing funds enough to repair the little, old gray church which has been the stronghold of Congregational effort here for thirty years, having been built by Dr. Howland at the beginning of the '90's. The ceiling is falling and the rafters are rotting, and it was reckoned that $500 would be needed. And Easter morning was the date set for the presentation of the offerings. Remember that the total membership is 137 (although the total number of adherents and sympathizers, including children, is about three times that number), and of these a couple of dozen are absent. And remember that the people are poor, and the family whose total income reaches $100 a month is the exception. And then rejoice with us and praise God for the devotion and self-sacrifice of this humble flock, when you hear that $282.67 (Mexican) was presented in cash for this particular cause. Moreover, the total offering that day in all the meetings was $322.53 (Mexican). Are our people leaning on the missionaries? Are they not learning something about self-support?

"Permit me to close by calling your attention to the pastor's annual report of finances in our church as rendered last week. He reports the total income in the fiscal year at $2,071.89 (Mexican), as compared to $1,010 the preceding year. Of this (speaking in round terms) $310 was from regular collections; $430 from the Sunday schools; $880 from regular contributions for 'church self-support'; and $450 from special offerings, such as those for Chinese famine sufferers, Armenian orphans, and Indian waifs, as well as help for struggling congregations in our own field."

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CHINA

The Taiku Field

Taikuhsien is one of the two mission stations of our Board in Shansi. From notes on the annual meeting of this station, sent us by Rev. Philip D. Dutton, we quote a paragraph or two giving an idea of the responsibility before the workers in this Taiku field.

"As near as we can estimate from Chinese census figures, we are responsible for a population of 300,000 people, located in the most strategic part of Shansi. We are exactly in the center of the province, in the richest and most populous plain. Through our field pass the principal roads of the province, also the largest number of postal routes; and all projected railways and motor roads either pass through the city of Taiku or through some other portion of our field. Coal in great abundance lies within our district. These mines are now worked by native methods, but will doubtless be worked with machinery as soon as railways solve the transportation problem. Good semi-anthracite coal can be bought at the mine for about one dollar (United States gold) per ton; but when delivered in Taiku, after having been hauled twenty-five miles by cart, costs three times as much.

"This population of 300,000 lives in six counties. Taiku County shows a population of 126,240. Ching Yüan County has 65,598. For these two counties we are entirely responsible. The remainder of the 300,000 live in four other counties, where we share the responsibility with the English Baptists and the China Inland Mission.

"As many members are now received into the churches in the Taiku field

every year as were received in the twenty years previous to 1900. This fact lays a heavy responsibility upon the missionaries, as well as upon the native leaders, for constant oversight and spiritual training of the new members and prospective members."

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A Feature of Revival Meetings

Rev. W. B. Stelle, of Tunghsien, in a report of evangelistic work in the district around his station, describes one feature which, while not in the original plan of campaign, proved to be most successful. The team of six or eight preachers and Christian workers held the regular services in a tent, which was crowded at every session, children as well as adults making the audience.

"In order to control the crowds of children, two of the preachers gave themselves enthusiastically to a morning school for beginners, irrespective of age or sex. For two hours the children were given full attention, and such attention! A blackboard in front riveted all eyes. The phonetic script was written and they could read it, and the reading was the greatest fun. Then important and selected Chinese characters were learned; not so many as to confuse, but so interesting as to make all want more.

"Before the session could drag for even the smallest ones, a simple national hymn was memorized and sung, then religious hymns which sang themselves and which are singing still in the homes and on the streets of those cities. The Chinese teachers were veritable geniuses. They kept their classes on the tip-toe of enthusiasm. Merriment frequently rang out heartily. For the children the session was the best of sport, and with stereopticon pictures given especially for them on one or more evenings, they were subject to control in all the cities.

"The grown-ups who crowded in behind the children every day learned more than the children and enjoyed it more. Like the grandfather who took the child to the circus and then forgot the child in his own keen delight in the knowing animals in the ring, these grown-ups were the most eager of listeners. And the nuggets of instruction in religious, patriotic, and social truth were worthy of the best of men.

"Some of the boys and girls in the classes never knew before what school was. They learned for the first time that they could trust their own mental powers to work with others, and that most joyfully. After that first glimpse of learning, some of these bright minds will never be satisfied until they have somewhat of an education."

THE BOOKSHELF

The Black Man's Burden. By E. D. Morel. New York: B. W. Huebsch, Inc. Pp. 241. Price, $1.50.

This book has two purposes: "to convey a clear notion of the atrocious wrongs which the white peoples have inflicted upon the black"; and "to lay down the fundamental principles of a humane and practical policy in the government of Africa by white men." The discussion is timely, in view of the mandatory system and the new sense of trusteeship on the part of strong nations towards their dependencies and the weaker people of the earth generally. You have here, in brief form, the story of the white man's atrocities in Africa, including the slave trade, British injustice in Southern Rhodesia, the German horrors among the Hereros, the Belgian and French atrocities in the Congo, the Portuguese oppressions in Angola and the "Cocoa Islands"—the whole wretched business set forth with painful but salutary detail.

For the future, the author fears European capitalism, which seeks "to exploit the natural wealth and labor

of the natives," and militarism, which seeks "to make of them a vast reservoir of plastic, human material for military purposes." He considers that France is following an exceedingly dangerous policy in introducing African troops into Europe; that these troops, used against white people and learning their own prowess, will cause serious trouble when they return home. He argues for the League of Nations, with its principle of trusteeship and its safeguards against the exploitation of dependent people, as the best remedy in sight. He, however, criticizes the covenant as failing to provide suitable machinery for dealing with the African problem. "The mandatory system," he says, "such as the covenant conceives it, is but a thinly disguised device to camouflage the acquisition, by the allied Powers of the Entente, of the African territories conquered by them from Germany." On broader grounds he favors the exclusion of tropical Africa from the area of European conflict by international agreement, holding that tropical Africa should be placed under perpetual neutrality. Mr. Morel is an Englishman who has written much upon Africa, especially its human problems, and is an acknowledged authority. Many will remember his exposure of the Congo atrocities in the book "Red Rubber." To our minds this last book of his would carry more weight were it not for a certain intemperance of expression here and there, and a tendency to use lurid rhetoric. A calmer tone would carry more conviction. For example, this sentence, "The African has it in him to become a real Christian, which perhaps the European under the present social system has not." The title of the book is an inspiration, flinging back as it does a proper answer to Kipling's famous phrase, "The White Man's Burden." C. H. P.

THE PORTFOLIO

God Give Us More!

Twoscore fresh lives aflame with zeal
from God's own altar fires;
Twoscore fresh souls athrill with passion like Christ's high thought for
all mankind;
Twoscore fresh hearts to love neglected souls up to their God;
Twoscore fresh minds to bring the
light of heavenly wisdom into
darkened brains, to bring relief
to pain-racked bodies dark in
hue, to teach limp hands to labor;
Twoscore fresh hopes that will not
down;
Twoscore fresh faiths that shame our
halting doubts.
Twoscore! God make them mighty
with thy might, and moving with
thy love!
God give us more!

Rev. Charles E. White, in "The Congregationalist and Advance," written with reference to the Candidates' Conference.

Schismatics in Bohemia

The Czech press is giving much attention to the importance of the new census of the country, as likely to determine its relations with the Roman Catholic Church. The latter has been greatly weakened by the recent schism. The National Socialist *Czesko-Slovo*, representing what is the Militant-Nationalist Party, in spite of its socialist name, is a vigorous advocate of complete separation from Rome. Its editor observes, "The extent of the movement away from the Roman Catholic Church has made this an historical event, much more serious than any previous religious dissension in Czechoslovakia." In the city of Rokykany (5,000–6,000 population), less than 500 people have remained Catholics. In the city of Dobrovice (2,000 population), the number is only five. There are cases where the only Catholics remaining in a parish are the priest, the sexton, and the rectory servants.

President Masaryk's principal organ, the *Czas*, which is also vigorously anti-Vatican, asserts that in Pilsen, hitherto a stronghold of Catholicism,

25,000 people have left the church, and that in Prague more than 80,000 people have formally separated from the Catholic communion. In the country districts, whole parishes have seceded. The movement continues to make headway. The National Democratic *Narodni Listy* emphasizes the fact that the withdrawal from the Catholic Church is not a religious movement, but a political movement. It is due, primarily, to the fact that Catholicism in Czechoslovakia has been discredited by its centuries of service to the Hapsburgs. Quite in accord with this general movement is the proposal to separate completely Church and State, and to abolish religious instruction in the public schools.

From "Littell's Living Age."

THE CHRONICLE

ARRIVALS ON THE FIELD

March 1. In Aintab, Central Turkey Mission, Mrs. John C. Martin, returning to the field.

March 23. In Aintab, Miss Elizabeth M. Trowbridge, returning to the field.

April 9. In Durban, Natal, Rev. and Mrs. Henry A. Jessop and Miss Margaret E. Brotzinan, joining the Zulu Branch of the South Africa Mission.

BIRTHS

February 1. In Davao, P. I., to Rev. and Mrs. Julius S. Augur, a daughter, Gertrude Elizabeth.

March 9. In Davao, P. I., to Dr. and Mrs. Lucius W. Case, a son, Lucius William, Jr.

April 11. In Constantinople, to Rev. and Mrs. John H. Kingsbury, of Bardizag, Western Turkey Mission, a daughter, Joyce.

DEATHS

April 15. In Claremont, Cal., Rev. Henry Kingman, aged fifty-eight years, four months.

Mr. Kingman, a brilliant young missionary of this Board at Tientsin, China, from 1888 to 1899, gave wise and devoted service and was greatly blessed in his missionary influence. He did valuable and scholarly work on the Chinese-English dictionary. Obliged to return to America after ten years' work in China, because of broken health, he became, in 1900, pastor of the church in Claremont, Cal., the city in which Pomona College is located. Since 1917 he has been pastor *emeritus* there. By his books, his sermons, and his spiritual influence upon students and community of Claremont, he continued the remarkable Christian work which had begun in China. At the service in his honor in Claremont, on April 24, President Blaisdell, of Pomona, spoke of him as friend and college builder. Rev. Edwin K. Holden, as the Christian hero; Dr. A. V. Stoughton, as the uncomplaining, suffering Christian; Mr. Gale Seaman (college Y. M. C. A. for the Pacific Coast), as the friendly counselor; and Dr. J. H. Williams, acting pastor of the church, told of Dr. Kingman's coming to Claremont and of his installation there. His wife, two sons, and a daughter, who is the wife of a missionary in China, survive Dr. Kingman.

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Further details have reached us with reference to the death of Rev. L. Henry Gates, of Sholapur, India, which we chronicled last month. Mr. Gates was in his motor cycle, going from Poona toward Mahableshwar. The accident took place on a zigzag mountain road, known as the Katraj Ghat, some seven or eight miles out of Poona. Mr. Gates, with his cycle and side car, plunged over a precipice at a sharp turn in the road, and fell sixty feet into the ravine below. He fell face downward, with the cycle on top of him, and must have been instantly killed. The accident was inexplicable, as Mr. Gates was not careless and had had experience in driving the motor cycle. Mrs. Gates was in Mahableshwar at the time, and Mr. Gates's body was laid in the cemetery at that place. The whole Marathi Mission is dazed and shocked by the blow. The loss of Mr. Gates will seriously affect the work, as the mission was already shorthanded. In his brief term of service, Mr. Gates had greatly endeared himself to his associates, and his earnest Christian character and special abilities had won him respect everywhere.

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Miss Ruth Clark, daughter of Rev. A. W. Clark, D.D., founder of the American Board's mission in Czechoslovakia, has recently received the degree of Doctor of Literature from Edinburgh University. The work which won her the doctorate has been published in England. It is a study of Anthony Hamilton [author of the Memoirs of Count Grammont], his life, his works, and his family. The *London Times* praises it as a "piece of thorough historical research." The *London Observer* says, "Her monograph it is impossible to praise too highly." Miss Clark is now a member of the faculty of Wellesley College.